

The AMERICAN FRIEND

Pacific School of Religion
Berkeley, California

FEBRUARY 10, 1955



Eva Luoma Photos.



Brotherhood Week will be held February 20-27, under the theme, "This Nation Under God." Dwight Eisenhower, Honorary Chairman of Brotherhood Week, has said, "It is imperative that we heroically by word and deed give voice to our faith: that every man is indeed his brother's keeper . . ."

A Wall of Separation

By D. Aldean Pitts

A Far-Reaching Vision

By Isaac Harris

Some Things I Believe

By Herberto Sein

The New Conscription Threat

By Wm. Merton Scott

A Wall of Separation

By D. Aldean Pitts

This article expresses a long time concern of Aldean Pitts, pastor of the Friends Meeting at Xenia, Ohio, who has in the past had contact both with people proud of "respectable" churches and with boys in reform schools who felt unwelcome in church. His immediate inspiration, he writes, came from reading James in Letters To Young Churches.

My concern has been aptly expressed by Cardinal Suhard, who has been quoted as saying, "There is a wall that separates the Church from the masses; that wall must be broken down at whatever cost to give back to Christ the crowds who are lost to him." Now I realize that many implications can be derived from this statement that do not fit into the Quaker frame of mind. However, the truth of the statement is so evident that we cannot escape its import. "A wall of separation"—Surely if such exists, it should be a grave concern of all Christians. We immediately seek to discover the nature of this "wall" and the way to remove it.

Christianity began largely, among the common people, that is the poor, the outcasts, the slaves, the transients, the uneducated. But Christianity was not content to remain there. It not only lifts the spirit of man to hold communion with the Spirit of God, but the physical circumstances of life are changed as well. Christians receive a new sense of values. They become more industrious and, naturally, they do not "waste their substance with riotous living." Because of their honesty and integrity, they become trusted individuals and assume places of leadership. They make amazing progress and rapidly

advance to be highly competent and respected citizens. In a short time they move from the so-called lower strata of society to the middle and upper classes. Only a few generations are required to make an impressive record and start a fine family tradition.

But there are subtle dangers involved. For instance, religion is likely to become a family tradition, not a vital experience. Birthright membership may become a substitute for genuine, personal knowledge of Christian verities that issue into active membership. Respectability may be confused with spirituality.

An even graver danger is the development of Pharisaical and class pride, which, in turn, builds a "wall" that separates the church from the masses. Christians may be overheard to say: "Just look how far we have come since the days we lived in tenements, when we were garbage collectors, junk dealers, ditch diggers and charwomen! How much better we are than the man whose impulses and appetites have led him to Skid Row! How grand to live on this side of the tracks! Yes, we have come a long way since the day our church was full of these kinds of people."

What the Christian world needs today is a duplication of that worldshaking vision that Peter received as he basked in the sunlight on the housetop of a friend in Jaffa. If we could hear again the reprimand, "What God has cleansed, you must not call common or unclean!" If we could earnestly share the conviction of Peter: "Truly, I perceive that God shows no partiality, but in every nation, anyone who believes in God receives for-

givenness of sins through his name." If we could believe it and act upon it, the whole course of evangelism would be changed.

How can we prove to the "masses" that we are genuinely concerned for the welfare and salvation of all men, when pride of social and religious attainment is building a wall that makes the church as exclusive as some clubs, catering only to a certain elect. If one is on the inside, it is fine, but if one should be excluded because of personality, affability, sociability or financial ability, then it is rather serious and the church is rightly deserving of the censure of Jesus upon the Pharisees.

One of the finest ways to check the pulse of the church for spiritual health is to examine her for genuine friendliness. Is she inclusive or exclusive? Let the church consider again these pertinent words of James, freely translated by J. B. Phillips: "Don't ever attempt, my brother, to combine snobbery with faith in our Lord Jesus Christ! Suppose one man comes into your meeting well-dressed and with a gold ring on his finger, and another man, obviously poor, arrives in shabby clothes. If you pay special attention to the well-dressed man by saying, 'Please sit here—it is an excellent seat,' and you say to the poor man, 'You stand over there, please, or if you must sit, sit on the floor,' doesn't that prove that you are making class-distinctions in your mind, and setting your selves up to assess a man's quality? — a very bad thing."

"Snobbery with faith," — the strangest and most diabolic combination yet!

My earnest prayer is that each Friends Meeting shall be a haven for the lost, the poor, the needy, the friendless. May all "walls" of separation be broken down so that the Kingdom of God may spread throughout the earth.

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the Meeting That Counts

The ultimate purpose of a Friends World Committee, a Five Years Meeting of Friends, a Yearly Meeting or any other association of Friends is to foster the growth and development of the local Friends Meeting. Even the larger national or world body functions on a wider level, in a way that no single Meeting can. It is none-the-less a channel for the local Meeting, from it and to it. *We are as a Society of Friends whatever the local Meetings are—and no more.*

It is important to keep that focus. A Friend can only be said to be a real member if his interest is pressed only on the Yearly Meeting or world levels. To be a Friend is to be a worshipping, working member of a Meeting. One is a Friend not only as an individual, but as an individual *related*—related in fellowship with other Friends. There is no real membership except that which Jesus portrayed—the “membership” of the branch and the vine. There are four aspects of this fellowship of a Meeting—worship, education, business and service, and the first of these is fellowship.

Just as a Friend must be in fellowship with other Friends, so also a true Friends Meeting is one in fellowship with other Meetings. Certainly the relationship is more remote and in one sense different from that of persons to persons, but the relationship is alike in that Meetings have something in common in faith, experience and in responsibilities. As the individual needs a Meeting, so the Meeting needs other Meetings to avoid an ingrown, self-satisfaction and, positively, to be a responsible body within the Christian Church and the world. As a person dares not be an end in himself so a Meeting must not be. That is a deadly self-consuming way that can end only in slow death.

We are therefore led into life by a spiritual fellowship that is world-wide as well as soul-deep. As Christ loved the Church and gave himself for her so we as his disciples,

Motives and Ends

Speaking before the Women's Planning Committee for the Japan International Christian University, Elizabeth Gray Vining, Quaker and former tutor to Crown Prince, expressed concern that America is interested in making Japan economically strong as a possible military bastion for us. She was afraid that we may be in danger of doing the right thing for the wrong reason.” In this reference she quoted T. S. Eliot's lines from *Murder in the Cathedral*,

“this . . . is the greatest treason:

To do the right thing for the wrong reason.”

Her words suggest a principle of considerable importance. It might well be questioned whether any-

thing done is ever fully right when the reason is wrong. Taking Japan as an illustration, we may bolster up her economy by various ways and then, when her military value to us is lessened by the ever-shifting international scene, and the reason has ended, kick out her economic props, or what is worse, make her a puppet in our service. The right thing for the wrong reason? The reason is a part of the thing we do!

But what if the *right* thing is done for the *right* reason, whether in Japan or one's own home community? Then the reason outlasts all temporary hazards and builds on foundations that endure. For instance, serving one's neighbors for sheer love of them rather than as a way of “using” them for one's own benefit is not only a good way to live, it is a sound way to live—for after all the *good* way and the *sound* way are one and the same.

In our collective life, our interests are mutual. What varied forms of suicide by men and nations are committed in the name of self-interest!

The Formosan Question

Communist China has plainly declared that she will “liberate” Formosa. This is of course a promise to invade America, under the almost unanimous approval of the House and the Senate has promised to defend Formosa. Two definite ultimatums, two wills of two countries now confront each other for a showdown.

It may be resolved by two ways—either by one side losing face or both sides losing lives. The immediate alternative to these is a cease fire. In light of past policies this tragic dilemma was probably inevitable—nations behaving as they do. We have yet to plumb the real depths of our East-West, Communist-anti-Communist issues. The dilemma rises from the deeper spiritual level of our problems. In terms of ideas we need to understand whence and why Communism or any other political ism arises. In terms of control, men apparently must learn the hard way that international anarchy will never produce anything but conflict.

Say what we will we can't escape eventual federation of some sort in which our interests are seen as mutual interests. It is the business of the Christian Church to help men to see the deeper, stern realities by which our lives are cast in one soil in which the roots of our total life meet and interwine, and by which we have a common existence.

Recognizing the kind of peril that Communism presents on the political, military level, we should, none-the-less, as Americans keep reminding ourselves of our own reaction if some other nation were defending against us an island just off our shores. We should also remember that time has always played a part when military regimes, not akin to the soul of a people, as is

true of the present Peiping government, met their downfall from within the nation.

Formosa represents a serious eruption from a deeper pressure that could be relieved by exposure to sound thought, open discussion, some relieving adjustments, and the answer of time.

To say this may be to say practically nothing on the solution of an immediate crisis. Yet it is essentially the *real* answer—one which we must plow up again and again if crises of this sort are not to occur continually. In the meantime we surely know that fighting it out is neither a short or long view answer. Neither the problem nor the answer is unilateral, and certainly it is not essentially military or political. Let us keep on presenting the basic spiritual realities under our conflicts while we work as best we can to avoid a shooting war. Every thought within us must cry out "War is not the answer. There can be no crisis in the Formosan area that requires it!"

The Amphibious Citizen

The biologist tells us of amphibious animals—creatures which can live both on land or in the sea. Generally their "home" is in one media or the other though they live in both. Aldous Huxley refers to man as an amphibious being capable of living simultaneously or successively in more than one world—the material and the spiritual.

It is an arresting thought, suggested further by the Gospel of John, chapter seventeen, that the followers of Christ live in two worlds. They live in both, but the important question is, which is their "home"? To be a Christian citizen is like living in two worlds—worlds that in many ways do not match or mesh. Certainly it is the inner, spiritual world that is truly our *home*. It is the corrective that forever tussles with the outer world, trying to fashion it in keeping with the Kingdom of God.

It is this inner, commanding world of the spirit that makes one want to serve his community, add his strength to committees and bodies that are concerned with service, with legislation, etc. Certainly it makes

for a permanent tension between what-ought-to-be and what-is. Yet we must not try to dispense with the tension. Those who do seek the ease of a tensionless life go one of two directions — either to the cloister physically or in spirit, and thereby escape from the outer affairs of the world or surrender to that world and drift along with its ideas and habits. In either case they run from the problem.

The prayer of Jesus suggests the answer, not that should be taken out of the world but be kept from evil as we work to correct it. It is a world within a world by which God's dream refashions the affairs of earth.

Believing Unto Salvation—John 9

We are not saved by merely accepting the accuracy of an idea, though it be the belief that "God was in Christ reconciling the world to himself." Mere belief has no efficacy. Indeed it is doubtful whether "belief" is *belief* when held at arm's length. Truth exerts no power over our lives by being only affirmed; it must be experienced.

Like the blind man healed by Jesus, the saving fact is not an idea but the ability to know that "whereas I was blind, now I see." He was not asked first to state his belief accurately, but first to *obey*, "go and wash in the pool of Siloam." Then he was hailed before the "theologians" who demanded that he explain what had happened, in *their* terms, but he answered in *his* terms, his experience.

The Pharisees believed their dogmas; he believed in a *Person*. They demanded a belief *about* Jesus; he believed *in* Jesus. No doubt he came to understand more fully as he "grew in grace," who it was that gave him sight, but he started with obedience. He could not out-argue the Pharisees, but he out-maneuvered them with a personal witness to a personal experience of the Person of Jesus. They had arguments; he had irrefutable evidence.

"If any man's will is to do his will, he shall know whether the teaching is from God."

E. T. E.

Some Things I Believe About the People of the United States

By Herberto Sein

Herberto Sein, a Mexican Friend, is a frequent lecturer in the United States for the American Friends Service Committee. These thoughts on the people of the United States were written last fall in Mexico City after an extensive tour. Born of an English mother and a Mexican father, both of whom were educators and Quakers, he has served in the foreign service of Mexico, contributed to many international conferences, and been a

valued member of the Quaker team at the United Nations.

I believe that you are a unique people in the sense that you are the human result of the fruitful blending of human contributions from all parts of the world; that you have a rich heritage of moral and political principles conceived as applying equally to all the people of the world; that much has been given you, much is the fruit of your

hard work, and much is expected of you.

I believe that you possess a profound sense of the sacredness of life and of human personality—a sense of the divine in every man. You possess a fundamental love of freedom. You believe that every man should be free to think for himself, free to worship God in his own way, to express his convictions and to act, alone or with others in accordance with his light

A Far-Reaching Vision

By Isaac Harris

Isaac Harris, former superintendent of North Carolina Yearly Meeting, is now pastor of the Friends Meeting at Archdale, North Carolina. This article on evangelism is based on an address he made to a conference on evangelism held last year, to which representatives from the entire Yearly Meeting came.

Our Quaker faith began with an immediate and direct experience of conversion, accompanied by a far reaching vision. In 1652, George Fox climbed Pendle Hill, from which the Lord let him see in what places he had a great people to be gathered. Quakerism then began with a vision, a vision of what man might become through the amazing grace of God.

Just before this vision of a people to be gathered, the Lord opened to Fox the power of a redeemed life. "If I did but set one up in the same spirit that the prophets and apostles were in that gave forth the scriptures, he or she should shake all the country in their profession ten miles about them." In this we see what a few redeemed people could mean to any society.

Fox was saying that life can be influenced and changed for good. This he knew first hand. He had made one of the great re-discoveries of the seventeenth century, that there was one who could speak directly to the spiritual needs of men. Rufus Jones called this the turning point in Fox's life, his Damascus vision, which changed Fox from a weak and shy youth to a robust and fearless man. The fact that life can be changed is encouraging. Without change there can be no growth. The good news is that no man need stay the way he is.

Life can be changed for good, and to see this happen is one of the glorious sights of our ministry. There may always be prophets of doom who insist that human nature is immutable. What has been is what will be, and there is nothing new under the sun. Friends have insisted that God is not a being primarily to be read about, but a reality to be found and loved and worshipped. When this divine-human encounter takes place, new life emerges. Because of our central

belief in the spiritual capacity and responsiveness of every soul, we ought to be the most evangelical group in the world.

Fox declared from a church in England that Christ was the Light of the world and lighteth every man that cometh into the world and by this Light they are saved. To Friends in Barbados he wrote, "Be faithful and spread the truth abroad and walk in the wisdom of God, answering that of God in everyone." To Friends in New England, "Answer the witness of God in every man whether they are the heathen that do not profess Christ, or whether they are such as do profess Christ that have the form of Godliness and be out of the power."

Be Patterns, Be Examples

Fox wrote from prison to Friends in the ministry, "This is the word of the Lord God to you all and a charge to you all in the presence of the living God; be patterns, be examples in all countries, places, islands, nations, wherever you come that your life may preach among all sorts of people; then you will come to walk cheerfully over the world, answering that of God in everyone." Howard Brinton has pointed out that it was (and still is) the responsibility of the Quaker ministry to answer that of God in everyone; that is, to appeal to the same Light of God in their hearers which they felt in themselves. The purpose of all preaching George Fox said is to bring people to the end of all preaching, Christ.

We have felt especially close to the book of John. The great words, Light, Truth, Way, Spirit, Love and Worship have characterized the mood of Quakerism at its best. John begins his Gospel with the Word who is God himself. "The Word was with God and the Word was God." As creator, God is the true Light which lighteth every man that cometh into the world. God is also the Great Spirit through whom man is born again. This Light within is a capacity to respond to divine wooing and is the basis for conversion.

It ought to be said that the main function of the Quaker ministry is the releasing of that Light which overcomes darkness and chaos.

I believe that you desire for all the better things of life: Truth, Justice, Non-violence, Brotherhood, Abundance—things which you pursue. And I believe you desire all men, all people to be free to determine how they pursue these things. In your hearts you are willing to help all men in their pursuit of these things wherever invited and whatever societies men organize. For you, states and governments are not ends in themselves, but on the means through which men may secure their freedom and carry out their moral purposes. I believe—no matter how warfare you may look—that you are essentially a peace loving people; that intervention, aggression, war are contrary to your will. I also believe that you are not conscious how much your prosperity is related to low standards of living elsewhere. I believe that you are not a helpless, captive people. I believe that you possess—like all men—a great power in the world,—the power to say No to war, Yes to peace. I believe that the peace of the world depends very largely on you, on your exercise of this power to say No to the things that make for war, Yes to the things that make for peace,—and on the exercise of this power by your brothers in armed nations. I believe that you want all people like you; you want them to be your friends, and that you realize that gifts and plans fail to win friends when they seem to serve ulterior motives of domination or the of others. I believe that you are not afraid of Truth, and that you do not leave the state the definition of good and evil. I believe that you want to hear the message of all men, and speak your message to the world, and that measures which may deprive you of access to information and intercourse with all the people of the world are contrary to your will, for you are not afraid to stand out the Truth. I believe that you are a generous people, lovers of fair play, of beauty, of good humor and healthy fun; that you also have the sense of superiority common to men of any of the great powers. Men from small nations must have additional patience with you. I believe that the Infinite Spirit which men live and move and give their being can speak through you and use you unto the good of all men and the building of the new Order.

There is saving virtue in this Light provided it leads to regeneration.

Hope for Every Man

Because of the universality of the Light, there is real hope for every man. This gave the great commission to go and make disciples of all nations new and urgent meaning. Therefore Friends were sent to convert the Pope, the King of Spain, the King of France and the Czar of Russia. This concept of the Light makes the whole world our parish. Friends were sent to all nations under the whole heavens. This mission includes every Friends' locality in America and other places where there ought to be a Friends' group. Much of the responsibility for the Quaker message of evangelism and its implementation rests with the ministry.

Whatever Friends have thought of ministers in the past or present, the vocal ministry has played an important role in the Quaker movement. Howard Brinton points out that Meetings in which there is little or no vocal ministry for a length of time diminish in membership and power. The vocal ministry must be permeated with insight, tenderness, power and courage. This ministry must be well-trained and disciplined. We who work with souls ought to be as skilled as those who work on bodies. Rufus Jones says, "Men are not going to church in this busy world to hear weak lectures. The business of the ministry is to make God real to men here, and not to entertain them or give them a theory of society." We are evangelists of a saving gospel. May it be said of us that we released the Light which overcomes darkness in human hearts.

For a Total Gospel

Salvation is complete spiritual health and is directly related to physical health. Evangelism is concerned with improving living conditions in this world as well as in the next.

A casual glance at the table of contents in almost any publication of Friends reveals our humanitarian concerns, such as prison reform, improvement of mental hospitals, alleviation of human suffering caused by war and many other social ills. War, hunger and much sickness are symptoms of inner conflicts. We have said to the whole world for three hundred years that Christ can take away the occasion of all war. In much of our writing, one finds these impressive words, "Friends took up the bur-

den of the world's suffering."

We must never be so concerned about a blissful beyond as to ignore the glaring social evils of our day. Three hundred years of our history reveals the depth of our concern at this vital point. Ours is in part a form of preaching through good works. These errands of mercy have brought hope and salvation to many across the years. Now we must be even more concerned to prevent war, and even more concerned to present a gospel that takes away the occasion or cause of so much suffering.

Granted there is no easy solution to our problems. No simple formula will work in every situation. Life is involved at both the personal and social levels. Rufus Jones says that Friends have felt that much of the moral evil in the world seems to be due not so much to the inherent perversity of man's heart as to the social conditions of life in which children and adults are compelled to live. This is what the school teacher meant when she said, "I spend a considerable amount of time each day endeavoring to instill Christian ideas in the minds of some of my students. I do this conscious that within a few hours they will be back home in an entirely different atmosphere."

There are people in the reach of every Friends Meeting across America who need to be saved from the sins of drunkenness, pettiness, from living in the wrong mood; saved from littleness to greatness, from narrow-mindedness to understanding and cooperation, from profanity to the praising of God, from luke-warmness to thorough commitment to the will of God.

Our main responsibility as Friends in the immediate future will be more in the realm of spiritual ministry.

Annual Board Meetings

The Boards and Committees of the Five Years Meeting will hold their annual meetings the week of April 18-24 this year, in Richmond, Indiana. The Committee on Ministerial Training will meet Monday, April 18; the Board on Evangelism, April 19; the Board on Christian Education, April 19-22; the Board on Missions, April 19-22; the Board on Peace and Social Concerns, April 20-22; and the Executive Council, April 22-24. As before, interested Friends are invited to share in these planning sessions.

A.F.S.C. Challenged at Annual Meeting

Quakers and their fellow citizens were challenged to "think imaginatively on new ways of reversing the tide in Chinese-American relations," by Lewis Hoskins, executive secretary of the American Friends Service Committee (A.F.S.C.) at the annual meeting, held January 21-22 in Philadelphia. He urged the exploration of ways, such as flood relief, done by private voluntary agencies, that might express the good will of the American people for the Chinese people.

Among other speakers were Horace Alexander, British Friend now teaching in this country after many years of service in India, and Colin Bell, now Associate Executive Secretary of the A.F.S.C. and until recently Director of the Geneva Friends Center.

The Annual Report presented to this gathering revealed that the A.F.S.C. has spent over \$3,000,000 in cash and in addition to this nearly \$3,000,000 in food and clothing, during the past year. A majority of the contributions came from non-Friends. The A.F.S.C. staff numbered 437 last year, 56 of these stationed overseas.

The A.F.S.C. stated that it does not want to remain in the relief business a moment longer than necessary; instead it tries to use food and clothing to help local means of production and distribution begin operating again. Among its achievements in this way were the handing over of 17 milk stations in Kunsan, Korea, to the city itself; withdrawal from a neighborhood center in Italy and from a student center in Munich, and the turning over to civic groups in Rapid City, S. D. the work there and to Indians the financial support for the \$20,000 center in Los Angeles.

In 1954 the A.F.S.C. operated programs in 15 foreign countries and in most of the 48 states. Among its new challenges are in the fields of democratic techniques of cooperation, mutual aid and self-help at the grass roots; work with young diplomats, and housing opportunities for Negroes, and the A.F.S.C. hopes to serve creatively in these fields, as well as in its other areas of work.

**The Five Years Meeting
Sessions
October 20-26, 1955**



Shown coming out of the Florida Avenue Friends Meetinghouse in Washington, D. C., during the annual meeting of the Friends Committee on National Legislation are some of the guiding spirits of that organization. Left to right are Adelaide Noyes, member of the Executive Committee from Baltimore; Samuel R. Levering of Ararat, Virginia, chairman of the Executive Committee; Wilmer Cooper, Associate Secretary now on leave of absence; Jeanette Hadley, Secretary who has been with the Committee since its beginning eleven years ago; and E. Raymond Wilson, Executive Secretary.

F.C.N.L. Reviews Policy; Plans Broader Representation

The Friends Committee on National Legislation, in annual session in Washington, D. C., January 15 and 16, reviewed briefly its accomplishments; created, after much discussion, a statement on policy; and approved a plan for reorganization of the Committee's structure.

An index of F.C.N.L. growth during its eleven years of existence can be seen in the number of copies of the *Newsletter* sent out, now a total of 11,000, greater than that of any Friends journal. The December *Newsletter*, which presents the current facts about conscription, has been through several printings totaling 60,000 copies.

The F.C.N.L. Statement of Policy, 1955-56, which can be secured from the F.C.N.L. office at 104 C St., N.E., Washington 2, D.C., contains a broad outline of the beliefs of the Committee (which speaks for itself, not for the Society of Friends), and defines specific policies regarding technical assistance, the United Nations, disarmament, trade, immigration, civil liberties, civil rights, health, education and welfare, etc., to give the staff guidance when legislation dealing with these aspects of national life come up. The policy statement was literally hammered out by the 67 broadly representative members of the General Committee present. Such questions as the Committee's stand on federal aid to education receive

much thoughtful discussion, since Friends views on this as well as other matters honestly differ.

The Reorganization Plan for the Friends Committee stems from a desire on the part of the Committee to be both more representative and more effective. A simplified outline of organization shows that the General Committee, numbering about 150 and consisting of Yearly Meetings' representatives and members-at-large, will meet each year, as before, but in Washington in November, or early December chiefly to consider the guiding "Statement of Policy." The Executive Committee, consisting of Regional Chairmen, F.C.N.L. officers, chairmen of subcommittees and representatives of Friends organizations, numbering about forty, will meet three times a year—once each in Philadelphia, Hartford and Richmond, Indiana—plus the annual meeting in Washington. The Regional Chairmen and the area meetings of the Executive Committee are new to the F.C.N.L.

An Administrative Committee of ten will meet occasionally during the year in Washington to deal with a limited number of problems.

Newly appointed F.C.N.L. officers include Delbert Replogle of Ridgewood, New Jersey, as Chairman of the General Committee, and Samuel R. Levering of Ararat, Virginia, as Chairman of the Executive Committee. (See *Friendly Life* page for staff news.)

Correspondence

The correspondence on the Friends Committee on National Legislation (F.C.N.L.) and its relation to Friends should, we think, be closed with this issue of *The American Friend*. The following four letters were in response to an editorial request that letters from our readers take the form of suggestions for improvement in the F.C.N.L., rather than continue the debate on the desirability for such an agency.

Swing Back to Freedom

To the Editor:

I regret the tendency to drift away from the deep religious concern which was formerly so characteristic of Friends into an emphasis on coercive state activity. The power and function of government has, during the past twenty or more years, already been dangerously extended. We need to swing far back in the direction of emphasizing individual freedom, individual initiative and individual moral responsibility to God.

William E. Fort, Jr.

Winter Park, Florida.

* * *

Not Sufficiently United

To the Editor:

I note in your editorial of November 4 that you are raising the question as to whether or not Friends should speak corporately on political questions. I doubt if we are sufficiently united to do that. Many of our vocal Friends would take the welfare state position asking for more socialization, but I believe the majority of our membership would not be in harmony with that view. If we are to attempt to speak corporately, it seems to me it will have to come through the monthly, quarterly and yearly meetings, and then only if there is real unity of view.

Howard E. Kershner.

New York City.

* * *

"What Can I Do?"

To the Editor:

As I see it, the A.F.S.C. and F.C.N.L. are the Quaker answers to that concern for social problems which asks, "What can I do?" The best test of the righteousness of these movements is perhaps the kind of response they evoke. Legislators in Washington will go to the F.C.N.L. office for information, even when they do not accept its

(Continued on page 49)

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

The World in Tune, Prayers, Poetry and Prose selections with comments by Elizabeth Gray Vining; Harpers; \$1.75; 124 pages.

From Elizabeth Gray Vining we should expect sensitive and discerning comments on prayer and poetry and prose which she loves. This we have in *The World in Tune*. The short essays on separate and distinct selections, incidents or memories which she records for us are like a string of lovely beads—shall we say a Quaker Rosary? Each is so imaginative, so deep in insight, that one feels the need to go over it again and again to extract its blessing. The chapter on "Minor Ecstasies" is especially appealing, and, too, the one on "The Philosopher's Stone."

This is a volume which should find a beloved place among devotional books in Friends' homes, or for that matter, in any Christian home.

Esther B. Jones.

* * *

Saving Your Marriage, by Sylvanus and Evelyn Duvall; 25c; Public Affairs Committee. (Order from Public Affairs Committee, 22 East 38th St., New York City.)

This is an important pamphlet, full of information and guidance. Increasingly marriages are going to pieces, but, even more significant, perhaps, many more marriages

which do not result in open failure are mediocre, lack zest and depth. The counsel in this pamphlet is down to earth; it concerns itself with real and not imaginary difficulties and it moves on a high spiritual level. Evelyn Duvall has become an authority in this field and she speaks to the condition of married people.

William J. Reagan.

* * *

Fear, The Accuser, by Dan Gillmore; Abelard-Schuman; 307 pages; \$3.00.

Many "good" people defend McCarthy. Many frightened by the dangerous threats of Communism think only of the necessity of exposing and punishing Communists. These people not only do not see, they do not want to see the greater threat to our way of life caused by the investigators of Communism. *Fear the Accuser* will leave them cold, even if they were to read it. However, a growing number of concerned citizens are disturbed not only about the man, McCarthy, and his methods; they realize that McCarthy is the most spectacular example of a method of investigation used generally and widely approved.

For them, *Fear the Accuser* furnishes evidence. For the most part, the author permits facts and records to speak for themselves. He clarifies the line between cautious, honest investigation of subversive activities, and an orgy of witch-hunt activities — activities which lack respect for persons, garble testimony, bully the ac-

cused, indulge in dire threats. *Fear the Accuser* will tend to restore our sanity. Furthermore, it has much specific and usable information for courageous citizens who wish to oppose this threat to our way of life.

William J. Reagan.

* * *

Two new packets of material have been prepared by the Christian Home Life Committee of the Five Years Meeting. The "Family Counsellor's Packet" will sell for \$2.00 and the "Christian Family Life Packet" for \$1.00. Both contain materials from the National Council of Churches and materials with Friendly emphasis. Promotional material explaining the packets may be obtained free of charge from the Friends Book and Supply House.

Surely civilization is old enough, surely mankind is mature enough so that we ought in our life-time to find a way to permanent peace . . . But it will become a reality only through self-restraint and active effort in friendship and helpfulness.

Herbert Hoover.

House Committee Passes Bill

As we go to press, the House Armed Services Committee has passed, on January 3, the Vinson draft extension proposals (H.R. 3005) described on the opposite page.

MIND OF MAN

Often
The mind of man
Bows like a slender reed
Before sharp winds of prejudice
And fear.

Lucia Trent.

TWENTIETH CENTURY QUESTION

Where can
A tent be pitched
Safely in this dark world
While the Child, Man, still plays with such
Grim toys?

Lucia Trent.

TRUE FRUIT

With feverish zeal, loving my neighbor first,
I fashioned artificial fruits
For his delight . . .
Apples for love;
Cherries for joy;
Plums for peace;
And hung them on my tree of life for him.
But none would pluck them.

Now, loving God the most, the first,
I tend my tree for Him.
Water and dig around it;
Fertilize it;
Prune the dead limbs;
And lo—it bears
True fruits of love and joy and peace,
Delighting friend and stranger.

Belle Chapman Morrill.

Edited by Wm. Merton Scott

The New Conscription Threat

We have just received copies of the three following "Administration" bills on the UMT-Reserve-draft extension proposals: H. R. 2886 (doctors draft extension), H. R. 3005 (regular draft extension), and H. R. 2967 (the UMT-Reserve bill).

H. R. 2886, doctors draft extension, introduced by Mr. Vinson on January 24, 1955, reads as follows:

"A bill to further amend the Act of September 9, 1950, by extending until July 1, 1957, the authority to require the special registration, classification, and induction of certain medical, dental, and allied specialist categories, and for other purposes.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That sections 4 and 7 of the Act of September 9, 1950 (64 Stat. 826), as amended, are amended by striking out "July 1, 1955" where it appears therein and inserting in lieu thereof "July 1, 1957."

H. R. 3005, regular draft extension, introduced by Mr. Vinson on January 25, 1955, reads as follows:

"A bill to further amend the Universal Military Training and Service Act by extending the authority to induct certain individuals, and to extend the benefits under the Dependents Assistance Act of July 1, 1959.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That subsection 17 (c) of the Universal Military Training and Service Act (ch. 144, 65 Stat. 17), as amended, is further amended by striking out "July 1, 1955" where it appears therein and inserting in lieu thereof "July 1, 1959."

"Section 2. Section 16 of the Dependents Assistance Act of 1950 (ch. 922, 64 Stat. 97), as amended by the Act of March 23, 1953, (ch. 8, 67 Stat. 6, is further amended by striking out "July 1, 1955" where it appears therein and inserting in lieu thereof "July 1, 1959."

H. R. 2967, the "UMT-Reserve" bill, introduced by Mr. Brooks on January 25, 1955, is entitled the "National Reserve plan," and is "to provide for strengthening of the Reserve Forces, and for other purposes." It contains a statement of "faith" in the Reserves, a series of amendments to the Universal Military Training and Service Act (Selective Service law), some amendments to the Armed Forces Reserve Act of 1952, and amendments to the National Defense Act. The amend-

ments to the UMTS law provide for the "volunteer" UMT plan of having some men receive six months of training and 9½ years in the reserves, while others give two years of service and six years in the Army, Navy, Air Force, Marine Corps, and Coast Guard reserves; they also provide for procuring of men for the National Guard and Air National Guard. Many other details are provided for which cannot be described in this memo for want of space.

Hearings on H. R. 3005, regular draft extension, were held on Monday, January 31, 1955, in Room 313, House Office Building at 10:00 a. m. This was six days (four work days) following the introduction of the bill, and three work days following the printing of the bill. At this writing it is thought that the hearings would be limited to one day and to a few witnesses including General Hershey, Mr. Burgess, Assistant Secretary of Defense, other Defense Department witnesses, and National Guard witnesses, according to present plans. No plans are laid for opposition witnesses, apparently.

Hearings on H. R. 2967, the "UMT-Reserve" bill, are not yet scheduled. All amendments, etc., are to be heard then, according to reports.

The House plan is to put through soon simple draft extension, and later consider amendments and the "UMT-Reserve" plan. The Senate wants to consider both extension and UMT-Reserve proposals as "one package."

* * *

No part of the language of any of these bills, actually all in the form of amendments, refers to COs. This means the CO provisions remain the same, unless the committee is prevailed upon to change them through hearings or personal contact. There will be an alternative service program only to the two-year period of service. There will be no alternative service to the six-months program. In

other words, all COs would go into the two-year program.

Bills embodying the proposals of the American Legion have been introduced in the House and the Senate. These follow, in the main, the proposals for UMT made a number of times in the past by the Legion and others. It appears that they are not in line with Administration thinking at a number of points, and that they are not likely to receive much support in Congress at the points of difference. These also, of course, propose extension of the present draft.

Of particular interest to conscientious objectors is a proposal in S. 2 (the Legion bill) that Section 6 (j) of the present Act be amended to provide that persons who would be liable for induction into the National Security Training Corps (for six months' basic training) but for the fact that they are found to be conscientiously opposed to participation in noncombatant training in the corps, and are therefore, in lieu of induction, required to perform civilian training or work "shall be required to devote such training or work the same number of hours as are the trainees and shall have no more freedom of leave than do they." Our information is that this proposal does not have Administration support and is not likely to have support in Congress.

* * *

Friends are urged to support the special anti-conscription campaign of the Friends Committee on National Legislation. Special staff has been added to prepare materials to assist delegates visiting in Washington and to work with Congress in opposing extension of the draft and Universal Military Training features of the other legislation. Monthly meetings should give immediate and serious attention to the possibility of sending one or more persons to Washington to urge their Congressmen and Senators to defeat these measures.

Letters should be written to your own Congressmen and Senators expressing your reasons for opposition to these measures. Letters might also be sent to the President and to the chairman of the House and Senate Armed Service Committee. Senate Committee chairman, Honorable Richard B. Russell, Senate Office Building, Washington, D. C.; House Committee chairman, Honorable Carl Vinson, House Office Building, Washington, D. C.

The Sunday School Lesson

By Russell E. Rees

March 6

The Fellowship of Christian Love

Acts 2:42-47, Col. 3:12-16

1 John 4:7-8

Some time ago one of the boys in our Sunday school remarked on the fact that no two members of the young people's class attended the same High School, and that each one had his friends in school. And yet, he said, the friends in the Sunday school, and I see them only once a week, mean far more to me than those in the school. That statement seemed to me to be very important.

Many of us could support this feeling, for we have many "interest groups" to which we belong, but is there not a special depth and power to our church fellowship?

The book of Acts records the early formation of Christian fellowships, and the essential nature of the Church, as seen in these fellowships. Four things are listed as being part of this community of faith: 1. They were devoted to the Apostles' teaching, that is, they held certain fundamental truths in common. 2. They preached fellowship, a deep friendship and loving concern for one another. 3. They broke bread together regularly, and their faith was thus carried into the home of the Christians. 4. And finally they prayed together. Prayer, in the sense of communion and commitment and common seeking, is the very heart of religion.

Now as a result of these four practices, certain other things followed. They were filled with fear, (does this mean awe, or reverence?) and they did mighty deeds, wonders and signs, and further, as evidence of their deep fellowship, they held all things in common, and in addition to temple worship and home visitation, they were so full of praise that they sang and found favor with *all* men, and God added to them those who were being saved.

We leap over to the Colossian letter now, to see what kind of people these Christians became because of their fellowship. Paul often speaks of the new man in Christ, and a slow reading here will emphasize the newness of these men. They were to have compassion, kindness, lowliness, meekness, patience. They were to forbear and to forgive. The final covering garment was to be love.

As an orchestra builds up to the great chords of the symphony, so the New Testament builds toward the very sublime conceptions of first John. The verse with which the printed lesson concludes is not surpassed in all literature: "Beloved let us love one another, for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is Love."

How have we translated this into the practices of the Meetings of Friends? Do we love one another as becomes the followers of Christ? Dönnew members feel the encircling love of the Meetings? Is it hard to "crash" the inner circle of our Meetings? Is our fellowship only extended to "birthright Friends," or do we know how to reach out into the community and draw in those who are being saved?

What is the center and life of our Meetings? Would a stranger feel the powerful movement of the Spirit of God in our Meetings for worship? If he was poorly dressed would he be ostracized because of his appearance? Was Paul right in saying that even if a man had other unusual gifts, but had not love, he was just a big noise? How long since you have gone to someone outside the Meeting and said, "Come and worship with us, and find the fellowship of loving concern in the Meeting"?

Questions: 1. What does the fellowship of the Meeting mean to you? Can you share it with others who come to the Meetings?

March 13

Prayer in the Christian's Life

Matthew 6:5-8; 7:7-11

James 5:13-16

"It is probably true" wrote Richard Roberts, "that at some time or another, in one way or another, most men pray; it is certain that many men pray much, and that everywhere in the world, under various forms, men may be found praying." However as Gerald Heard reminds us, there are levels of prayer, and some, perhaps much, of the praying that is done by men, is on the lower level, that of simple petition for one's own needs and desires.

People prayed much in Jesus' time. The pious Jew had his stated time and occasions for prayer, and many were meticulous in observing these times. Still Jesus found some-

thing lacking. First, some prayed to call attention to their own piety.

The passage in the Sermon on the Mount here studied is part of a general criticism by Jesus of a "religion of ostentation." Some gave alms to be seen of men, some fasted to attract attention, and some prayed for the same reason. But you, said Jesus, are to go into your room, and *shut the door*, and pray in secret. Moreover you are not to repeat empty phrases. God does not care for the number of words, even when they are very pious words, but he looks upon the heart, the inner purposes and desires of the individual.

We have also had some trouble with the promise, "If you ask anything in my name I will give it to you." Even before the church was half a century old, Paul was warning some of the members that this was not a free pass to self-indulgence, "If any man will not work, let him not eat." The "ask, seek and knock" passage indicates the direction of the whole man toward the purposes and spirit of Christ. We often think we are praying in the "name of Christ," but on closer observation find we are simply praying in the name of ourselves.

Prayer is an attempt to see ourselves in the light of God's truth. An unworthy prayer can only be answered by a wise God, with a surrounding No.

Prayer is never an attempt to change God's mind, or to assert our wisdom. Such a purpose on our part always vitiates prayer and brings judgment upon us. What often happens is that in the very act of asking for certain things, we see their unworthiness, and realize the impossibility of the granting of the request. Thus our spirits are held up to the sun-lamp of God's healing touch, and the prayer which began in pure selfishness, ends in commitment to God's greater wisdom.

Rufus Jones likened prayer to a telephone call, we thinking that we call God, when in truth, he calls us. Sometimes we are too busy to answer, the connection is not made, not because God is busy, but because we are. But the initiative is always with Him. He calls before we know Him. But as we wait, and hear and respond, we begin to know, not just the meaning of prayer, but of communion, a far richer word.

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life = Far and Near

Among Friends recently visiting the island of Jamaica has been Thomas Bodine of Hartford, Connecticut. He reports that he shared in the Watch-Night Service in the Seaside Friends Meeting at Hector's River, on New Year's Eve.

* * *

Harold Walker, minister of University Friends Church in Wichita, Kansas, is serving for a week during February as host pastor for the Teaching Mission in Whittier, California. He together with Robert E. Cope of First Friends Church will lead the mission, in which 120 Friends are expected to work.

* * *

The 1955 Calendar of Yearly Meetings around the world is now published and ready for distribution to Friends everywhere. Those who wish copies, please send to the Friends World Committee, midwest office, Wilmington College, Wilmington, Ohio, or to 20 South 12th St., Philadelphia 7, Pa.

* * *

An Open House at the home of Robert and Ingeborg Jones in Mexico City recently was attended by over 100 people. Invitations for "conversation in English and in Spanish for the better understanding of the culture of the different countries in the Americas" had been sent out, resulting in this wide response.

* * *

Delbert E. Replogle, Quaker businessman of Ridgewood, New Jersey, and Chairman of the General Committee of the Friends Committee on National Legislation, spoke on January 21 before the House Ways and Means Committee in support of a bill designed to extend the authority of the President to enter into international trade agreements.

* * *

Dorothy S. Pitman, whose story "Let Your Light Shine" appears in this issue, will return on furlough from the Friends Africa Mission at Kisumu, Kenya, this year. She leaves Mombasa by boat on February 16. She will be present at the annual meeting of the American Friends Board of Missions, held in Richmond in April.

* * *

The All Florida Friends Conference, an annual event, will be held March 12-13 in St. Petersburg, Florida. Raymond Wilson of the Friends Committee on National Legislation will address the Conference on Saturday afternoon. Erroll Elliott plans to attend the Conference, in the interest of

the Five Years Meeting of Friends and the Friends World Committee.

* * *

Lowell H. Coate, a Friend from Los Angeles, California, has accepted the editorial and financial responsibility for continuing *Peace Action*, the organ of the National Council for the Prevention of War, as an independent peace journal when that organization is laid down. A member of the Los Angeles Board of Education during the past 24 years, Lowell Coate has written three books on peace.

* * *

Ruby Dowsett, well-known New Zealand Friend, has given up the editing of "Round the World Quaker Letters." Frank Carpenter, English Quaker and children's author, has accepted the editorship. His address is 192 Warley Hill, Brentwood, Essex, England. Round the World Quaker Letters have gone to young Friends in many countries for six years, acquainting children with the world-wide aspects of Quakerism.

* * *

Edward Snyder of Stamford, Connecticut will join the Friends Committee on National Legislation in Washington, D.C., as Legislative Secretary in April. A graduate of the University of Maine and from Yale Law School, he has been with the law firm of Cummings and Lockwood in Stamford for three years. He and his wife and one child attend the Fairfield County Friends Meeting in Connecticut. He has served as a member of the F.C.N.L. from New York Yearly Meeting.

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Gilbert F. White, President of Haverford College and newly elected president of the Pennsylvania Foundation for Independent Colleges, stated in a recent report that more small colleges in more communities are needed instead of the enlargement of existing institutions. An ideal size of 450 was arrived at for the kind of liberal education Haverford offers. A larger group made it impossible for every member of the student body to know the others and for the faculty to know all the students by sight.

* * *

A lengthy news story about Wilmington College's cooperative building plan appeared in *Newsweek* magazine for January 24. A picture of President Sam Marble, "Ph.D in dungarees," illustrated the article, which praised Wilmington's successful effort to build a men's dormitory, a fine-arts center, an athletic field and now a student center, almost entirely by collegiate labor. The article also

discussed the Quaker principle of "Inner Light" applied to education and the Wilmington area as the "heartland" of Quakerism.

* * *

"What international teaching is done in Friends Schools and Colleges?" is the theme of the winter meeting of the Friends Council on Education, held February 10 in Philadelphia. Paul Blanchard Jr. of George School, recent contributor to *The American Friends*, acts as moderator, assisted by Leonard S. Kenworthy of Brooklyn College, Robert J. Leach of George School, Stanwood Kenyon of Germantown Friends School, Howard M. Teef, Jr. of Haverford College and Martha C. Parsons of Friends School, Baltimore.

* * *

Milton and Freda Hadley of Freeport, Maine, are spending five weeks in Washington, D.C., working with the Friends Committee on National Legislation against conscription. Milton Hadley, who is pastor of the Durham Friends Meeting and a Field Secretary for New England Yearly Meeting, is working in the production of literature, briefing visitors to Congressmen, and contacting Monthly Meetings and Quarterly Meetings in the interests of preventing the current conscription bill from passing.

* * *

The 43rd anniversary of Winston-Salem Meeting in North Carolina was held January 9, with Francis C. Anscombe speaking on "The Story of Quakers in North Carolina." "Aunt" Sally Sampson, one of the founders of the Meeting, was present. She and David Sampson came to Winston-Salem from Bell, California, in 1912, with a concern for a new Meeting there. She will be 92 in February. At the evening service on the day of the anniversary, a number of Friends spoke on the subject, "Winston-Salem Friends Look to the Future." Pastor of the Meeting is Victor Murchison.

* * *

First Friends Meeting in Des Moines, Iowa, is looking toward sponsoring a displaced persons family. A job assurance has been given, and a transportation fund, which will be repaid by the family, is now being collected. The Downers Grove Preparative Meeting in Illinois plans to sponsor another family, the couple they had previously sponsored having been refused a visa. The 57th Street Meeting in Chicago has submitted all the papers for the sponsorship of a family of four and is awaiting developments. As of November,



The Quakermen of First Friends Church in Whittier, California, inducted new officers at a recent meeting. To the right, Robert Cope, pastor, congratulates outgoing President, Oscar Marshburn, on his successful term of office. From left to right are: Carl Nelson, President; Jesse Marling, Vice-President; Howard Cole, Secretary-Treasurer; Board Members Roland Allen, Robert Azeltine, Oscar Marshburn. Another Board Member, Harold Votaw, does not appear in this picture.

1954, Friends had given assurance for 41 refugees.

Earlham College is offering several courses especially for pastors and church workers during its second semester. A seminar in Christian Education will be led by Furnas Trueblood of the West Richmond Meeting and Leonard Hall, secretary of the Board on Christian Education of the Five Years Meeting. A new course in Christian Life and Practice, intended to meet the need for a study of ethical problems of Christians in personal life and in society, will be taught by Hugh Barbour of the Earlham Faculty. Regular courses in New Testament, Philosophy, Literature, etc. of interest to ministers are offered also.

The Friends Historical Association has set a goal of obtaining 1000 members. Anna B. Hewitt of Haverford College, Haverford, Pa., is chairman of the membership committee, and writes of the wish of the Association to interest more people in the field of Quaker research. The most recent issue of the Bulletin of the Friends Historical Association features an article entitled "Honorary Friend — Charles Lamb and the Quakers" by Warren Beck of Lawrence College and "The Quakers and Communitarianism" by T.D.S. Bassett of Earlham College, as well as reviews and notes. Annual dues to the Association are \$3.00, which include a subscription to the Bulletin.

News from Friends Bible College in Haviland, Kansas, indicate several December events. Dean Gregory of Oregon Yearly Meeting, '35 graduate, served as evangelist for the student revival, minis-

tering on the theme, "Steps to Christian Living." "Moving Day" was held December 16, when the Academy department was transferred to "West Hall," in a former public grade school building. The old Academy location was then transformed into the music department, and the publicity department was given a room close to the school's main offices. A Four Year Development Campaign approved in December includes these goals: State Accreditation for the Junior College, National Accreditation for the Bible College, improved rating for the Academy and development of campus and grounds.

Leonard Hall, Olaf Hanson and Harold Smuck of the Christian Education Board in Richmond; Margaret Terrell of New Vienna, Ohio; Robert M. Jones of Muncie, Indiana; Russell E. Rees of Chicago; and Wayne Carter of Friendsville, Tennessee travelled to North Carolina in January for a meeting of the Executive Committee of the Christian Education Board, held for the first time in High Point, North Carolina. Charles Thomas and Ruth Day from North Carolina joined the Board meeting, as well as other interested North Carolina Friends, and participated also in the Christian Education and Home Life workshop and panel sessions held in conjunction with the Board Meetings. Over one hundred Friends, from almost every quarter in North Carolina Yearly Meeting, attended the workshops and panel held January 21. Several of the visitors spoke in Friends Meeting nearby on the Sunday following the meetings. Leonard Hall spent a weekend in Knoxville Quarterly Meeting in Tennessee on his return to Richmond.

Friendly Fellowship

FAIRBORN, OHIO—The new Monthly Meeting being set up by Indiana Yearly Meeting at Fairborn, Ohio, is meeting at the Y.M.C.A. at present for morning services, and the pastors, J. Bartram and Sara Shields, report 23 present at the first service and 28 at the second. The Fairborn Meeting was initiated at an Open House held in December at Fairborn. Friends from the area and from Indiana Yearly Meeting attended a meeting at the high school auditorium, to which Elton Trueblood spoke. Despite threatening weather, there were 461 people present, with at least 350 from Indiana Yearly Meeting. Present plans call for a "Fairborn Day" on February 27, at which time Meetings throughout the Yearly Meeting will give special attention to the needs of the growing Fairborn Meeting. A parsonage has been purchased by the Yearly Meeting, with a lot large enough for a church building, and the Yearly Meeting also aids in supporting the pastor.

EARLHAM, IOWA—Earlham Friends during the past year have enjoyed a redecorated interior of the building. Roof improvements and the re-wiring of the church have been accomplished with good volunteer labor. Other improvements are under consideration.

A memorial Hammond organ has added to the ministry of music.

Two active missionary societies have kept that interest in the forefront of our thinking. Church night get-togethers have been held more frequently. Most of the teachers of the Sunday School and Vacation School take advantage of training school opportunities provided by the County Council and other agencies. Fifty Junior and Junior-Hi boys and girls met in our church for the Community Vacation School.

During the past year Winifred Nellis has served as counsellor at the A.F.S.C. Youth Conference on World Affairs near Boone, Iowa. L. Willard Reynolds has attended the Detroit Conference on Peace and the World Council of Churches conference at Evanston. Verle Cook and Mildred Maxwell attended the Women's Conference at Whittier and Charles Maxwell, the conference of Quaker Men. Two of our members were on the teaching staff of the Junior Yearly Meeting and several junior children from this Meeting attended. Willard and Sabron Reynolds are in their fourth year of service with Earlham Friends.

ST. PETERSBURG, FLORIDA—St. Petersburg Friends held their annual Christmas dinner in their Meetinghouse with about seventy members and their guests participating. The dinner was followed by a short program of music and readings, and

a description of modern Bethlehem given by Ruth R. Vail.

The children of the First Day School prepared a Mitten Tree decorated with gifts to be sent to the American Friends Service Committee. They also stuffed toy animals which were given to the children of migrant workers. Linda Minthorne continues as superintendent of the First-day school.

The Sunday afternoon tea meetings have been given up this year in order to center the interest of Friends in the Monthly Meeting. On the first Sixth-day of each month a Forum is held at 5 o'clock, largely under the care of the Peace and Civic Committee of which Mabel Briggs is chairman. A very simple supper follows and then Monthly Meetings at 7 o'clock. The attendance has been very gratifying.

At one Forum the discussion centered around the United Nations. Interesting talks were given by Mrs. Elsie Picon of Detroit, a former president of the Women's International League, and by Mary F. Bogue, one of our own members who lives at Bradenton and has been active in the group supporting the United Nations there.

On February 10 a bazaar and supper was prepared by the women of the Meeting to raise funds for their sewing work.

Caroline N. Jacobs.

* * *

MARION, INDIANA—Thirty new members were welcomed into membership with Marion First Friends on the Sunday preceding Christmas. They had all participated in a Membership Training Course conducted for four consecutive Sunday afternoons. Two classes, "Friends and their Historical Background" and "Friends and their Status Today," were presented by the pastor, Murray Johnson. "Friends and their Fellowship" was discussed by Norval Webb, minister of First Friends at Richmond. "Friends and their Major Beliefs" was presented by Truman Whitaker, Friends minister at New Castle. First Friends in Marion is having the largest attendance at its Sunday morning meetings for worship of its entire history.

* * *

JONESBORO, INDIANA—Jonesboro Friends have begun the new year with prayerful expectancy. The members have experienced a close fellowship in worship, work, and play during the past year. A few nights before Christmas the Junior High Class sang carols for the shut-ins. The Meeting is challenged by this group and the High School Class, both having outgrown their present quarters. Marguerite Mock, accompanied by several Young Friends held a worship service in the spirit of Christmas for the inmates of the county jail.

Interest in the women's circles and the United Society is very good. They spon-

sor boxes of food and clothing to two German families, one inside the East Zone. Active correspondence is maintained with them also. One member of the Society has made 25 pounds of soup for the A.F.S.C. Edna Baskett, Society president, has been named Chairman of Migrant Work in the County Council of Church Women. For the past two years she has done very successful work among these Spanish-speaking Americans, ably assisted by Geneva Miller, several Young Friends and older women. Six women represented the Society at World Community Day services, Church of the Brethren, Marion. The Society sent Christmas Cheer boxes to our boys in the armed services. Clothing and bedding is sent regularly to the A.F.S.C.

The Peace Committee remembers each boy with a personal letter once each quarter. A copy of The Upper Room is also sent to him. Merton Scott was the guest of Jonesboro Friends in October. He brought an inspiring message in morning worship and following dinner in the church basement counselled with those present concerning the Friends Peace program.

The Loyal Crusader Group and Margaret Fell Society support local missionary projects as well as those sponsored by Friends Women at home and abroad. A box of clothing was recently sent to Friendsville Academy. Members of the Children's Department held dedication services for 31 pairs of mittens on their mitten tree before sending them to the A.F.S.C. at Christmas. Ten Jonesboro Young Friends attended the District Conference at Muncie during the holidays. They now have a concern for Testaments to be placed in the sanctuary.

Ruth Barker, Chairman of Ministry and Counsel, has had two lovely poems published in the Missionary Advocate. Marguerite Mock is presenting her own program over Radio Station WBAT, Marion, every Sunday morning at 8:30 (EST).

In this report, we hope an awareness of the Presence in the Midst of Jonesboro Friends Meeting has been conveyed to the reader.

Miriam Jay.

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CHICAGO, ILLINOIS—Chicago Friends Meeting recently sold the former parsonage and purchased a much larger one nearer the Meetinghouse. On January 16, a large group of members and Friends surprised Russell Rees, minister, and his family with a housewarming. The thought of the evening was suggested by the song, "Bless This House, O Lord, We Pray."

Emma Hill Hadley.

* * *

CHICAGO, ILLINOIS—The joint session of Fox Valley and Chicago Quarterly Meetings was held January 29 at the 57th St. Meetinghouse. Two workshops were

offered: George Scherer of Earlham College led the discussion on "Our Children and Quaker Principles;" the second workshop was concerned with the work and the policy of the American Friends Service Committee. In the evening, George Scherer spoke on "Quaker Education." A special program was planned for the children. Meetings expected to be represented at this joint session were Milwaukee, Madison, Evanston, Chicago Monthly Meeting, Chicago 57th St., Watseka, Downers Grove, Oak Park, Rockford and Lake Forest.

Correspondence

(Continued from page 43)

conclusions, because they know they can trust the integrity of the staff. A.F.S.C. workers have won their way into the hearts of all peoples, because people trust the impartial Christian benevolence of A.F.S.C.

Without these service affiliations, the Quaker church would be just another sect—too small to notice. But because of these agencies, the Quakers have won world wide acceptance and regard, completely out of proportion to our numbers. Jesus said, "By their works ye shall know them."

Wendell S. Clampitt.
Eldora, Iowa.

* * *

Need for More Influence

To the Editor:

It seems that the question as to whether Friends corporately or individually have responsibility for government answers itself. We live under a representative form of government. The original idea was that the people should elect officials competent to decide what laws were best. More recently, people tend to advise the representatives more and more of what laws they want. As the two-party system becomes more competitive, Congressmen are increasingly responsive to the will of the voters. Friends (if I dare use that generality) incline toward this more democratic practice in Government believing it is a more Christian method of governing. Friends also believe that Government has the same obligation to Christian standards as do individual citizens.

The nature and function of the F.C.L.N. in the future seems clear. The F.C.N.L. should broaden its base of influence. Thus far the Committee has not been able to influence enough Congressmen to get certain laws passed or to prevent

laws it believed undesirable. Nor has it influenced enough citizens that they in turn have influenced Congressmen in an appreciable degree. What has been done is good and valuable, but the fact remains that it has not added much morality in Government.

I believe F.C.N.L. should be organized in all the states where it is feasible with standing committees to enlist the cooperation of an ever increasing number of people who are concerned enough about our laws to throw their influence on the side of morality.

It is not becoming to Friends to work at a task year after year with such slight success if they use acceptable methods by which the objectives can be more nearly achieved. If we are right in trying to influence laws, we have an obligation to do it as well as we can.

Guy W. Solt.

Philadelphia, Pa.

* * *

Oberlin Friends Protest

To the Editor:

Resident Friends in a called meeting on January 25 drafted the following letter, which was signed by Bronson P. Clark, Charles Woodbury, Dan and Dorothy G. Kinsen, John C. and Miriam P. Kennedy, and Imre Domonkos and sent to the editor of the *Oberlin News-Tribune*.

We felt impelled to go on record since the House cast a vote of 409 to 3, giving President Eisenhower power to involve us in another war.

The letter follows:

"As Americans and Quakers we feel called upon to comment on the current action with respect to Formosa. Does the theory that a show of force or as the President put it, 'to demonstrate a willingness to fight' strengthen the chances of peace? We respectfully submit that this theory upon examination is poor psychology and worse religion.

"Can we put ourselves in the position of the Chinese for a moment? What would be our reaction as Americans to a similar situation, if Catalina Island off the coast of California were our Formosa? Would a show of force change our hearts, or would we bide our time until a more propitious moment arose to retake our territory?

"We submit, that this current diplomacy leads inexorably to war, that it is a sterile policy devoid of creative ideas on how to deal with the real course of the growth of communism. Our policy in the Far East might well take its leading

from the great statesman, Jawaharlal Nehru, who has consistently made suggestions on a step by step program for the reduction of tensions. As long as we disregard the right of Asiatics to have the same kind of security that we vigorously seek, we violate the basic teachings of Christianity."

Imre Domonkos.

Oberlin, Ohio.

* * *

Let Your Light Shine!

This evening we had the privilege of hearing an African, Benjamin Wegasa, preach a sermon telling us missionaries what the Africans expect of us. He was very tactful and included himself and other African leaders, and said "we," not "you," but he told us, all the same.

He began with a story of an experienced miner who prepared to get gold out of a deep mine. He equipped himself with a specially woven rope and the best miner's lamp, and lowered himself into the mine. There he became so engrossed in piling up the rich ore that he detached the rope to free himself for more effective effort. took off his lamp and put it down because it was in his way. Then he knocked the lamp over and it was extinguished. He couldn't find the rope, he couldn't see the gold ore. he couldn't get out of the mine, and there he perished.

Benjamin remarked that it was not a cheerful story, but he wanted us to learn something from it. We Christian leaders are well equipped for the particular work we have come to do, but it is possible to be so engrossed in the mechanics of the work itself that we forget our lamp, the light Christ gives us, and our rope of faith, and so find ourselves in the darkness and without means of gathering the gold we have come to get for Christ. We must not let education be a means in itself. To give the African education without Christ is a terrible thing to do to them. To give them medical care without telling them of Christ's salvation is to deprive them of the best. To teach them how to make better houses and to improve their economic conditions without letting them know the gospel story is bad.

The people around our Lugulu station do not have clocks. They watch the house on the hill to see when the light from Everett Kellum's lamp is put out. They know it is time for everyone to go to bed then. When someone comes and asks, "Is Mr. Kellum here or at Kai-



Benjamin Wegasa, of whom Dorothy Pitman writes in this essay, is shown above with Charles Lampman, who visited Kenya in 1953. He is now in the Friends Bible Institute as a teacher-student-interpreter, right-hand man to Herbert Kimball, head of the F.B.I.

mosi?" the answer is to wait until evening. When it gets dark they can see. If a light shows there they know he is at home and they plan to see him next morning. The only way he can keep it from the neighbors that he is home is to have no light. If he tried to cover it up so they couldn't see it, it would go out. So people are watching us, not only other Christians but those who are not followers of Christ. We are "cities set on a hill which cannot be hid."

Benjamin challenged us to keep our lights burning brightly, to have always our witnesses of salvation through Jesus Christ bright and undimmed by selfishness or sin; not to let these lights go out in gathering the gold—and there was much gold to claim for God. There are many to be educated, many who need economic help, many who will come for medical care. The very volume of the work and the multitudes of people must not make us become careless of the most important thing — winning souls and developing strong Christians. The glory is all to be given to God; not for our own praise but that men "might see our good works and glorify our Father who is in heaven."

Dorothy S. Pitman.

Kisumu, Kenya

FRIENDS WANTED

Our community is providing wide open opportunity for teachers and school administrators at the elementary school level and we are interested in getting good Quaker leadership in education to come to our community. At present a cafeteria manager, school administrators and teachers are needed. Applicants may write to T. Eugene Coffin, 12211 So. Magnolia Avenue or to Louis Zeyen, a member of our Church, c/o Alamitos School District, 12012 So. Magnolia Ave., Garden Grove, California.

BIRTHS

OND—To James W. and Patricia Rund d, a daughter, Terry Sue, in January Jacksonville, Florida.

AVIS—To John and Alice Jones Davis, on, Paul Martin, on November 26, 1954, Grinnell, Iowa.

ARNER—To Carroll and Dorothy Kersh-Garner, a daughter, Amy Suzanne, on uary 13, at Columbus, New Jersey.

ESTER—To Harold and Jean Hester Earlham, Iowa, a son, Brian Robert, on ember 22, 1954.

INSHAW—To Robert and Ardith Tjos-Hinshaw, a daughter, Julia Ellen, on ober 1, 1954, at Paullina, Iowa.

ONG—To Fred R. and Margaret Long, on, Michael Ray, on June 2, 1954, at ia, Ohio.

APES—To Franklyn and Lola Mapes Earlham, Iowa, a son, Garry Franklyn, November 28, 1954.

JAXWELL—To Robert and Betty Michr Maxwell of Earlham, Iowa, a son, iel Guy, on January 4.

ELLIS—To Howard and Venetia Nellis Earlham, Iowa, a son, Duane Allen, July 13, 1954.

HILLIPS—To Robert and Margaret llips of Jonesboro, Indiana, a son, Don-Charles, on November 4, 1954.

YLVESTER—To William and Bertha Van elden Sylvester, members of the Lynn-e, Iowa, Friends Meeting, a son, Jay n, on September 26, 1954, in Paris, nce.

WOOD—To James and Frances R. Wood, aughter, Emily Morris, on January 10 Mount Kisco, New York.

MARRIAGES

CARTER-FOSTER—Carolyn Sue Foster of rford, Indiana, to Paul E. Carter, son Oakley and Delta Carter of the Russi-e, Indiana, Meeting, on November 24, 4, in the Oakford Christian Church.

FRY-LLOYD—Diane Lloyd, daughter of race and Freda Lloyd of Jonesboro, Inna- to Wayne Fry, son of Mr. and Mrs. e Fry of Gas City, Indiana, at Jonesboro ends Church on December 14, 1954, mer Mock, pastor, officiating.

DEATHS

FRY—Savannah Stanley Fry, on Sep-ber 9, 1954, at Earlham, Iowa. She was n March 1, 1868. She was a member of e Friends Church, and spent the better t of her life in Earlham, Iowa. She is vived by two children, Dr. Bernard y of Corning, Iowa, and Mary Allen of es, Iowa. Funeral services were held the Earlham Friends Church, L. Wil-d Reynolds, minister.

HARLAN—William H. Harlan on January in Westerville, Ohio. Born March 3, 2, he was the son of Alpheus and Dia-nia Haydock Harlan. He graduated m Earlham in 1917 and did post gradu- work at Ohio State University. He ved for many years in the public ools. He was at one time trustee of imington Yearly Meeting, member of e Epistle and Public Morals Committees d correspondent of New Burlington iends Meeting. He had great interest in

Masons, and did research on the history of Masonry in Ohio. Surviving are a sis-ter, Maude Harlan of New Burlington, Ohio; a niece and two nephews.

HESTER—Olive May Hester, on June 10, 1954, at Earlham, Iowa. She was born March 12, 1879, and was a faithful member of the Earlham Friends Meeting. Services here held in the Earlham Friends Church in charge of the minister, L. Willard Rey-nolds.

HICKS—Ida Lowe Hicks, on January 1, at Roslyn Heights, New York. She was a beloved member of Science Hill Monthly Meeting of Friends in North Carolina. She was the daughter of Daniel and Semira Davis Lowe, and the widow of Isaac Hicks. Surviving is one sister, Grace Ethel Lowe of Roslyn Heights, New York. Bur-ial was in the Friends Cemetery at West-bury, Long Island, N. Y.

McKIBBEN—Byron B. McKibben, on November 26, 1954, at Oskaloosa, Iowa, aged seventy. He was born June 21, 1884, on a farm five miles northeast of Earlham, Iowa, and was a member of the Earlham Friends Meeting. He was the oldest son of S. S. and Lily McKibben. The funeral service was held in the Earlham Friends Church with L. Willard Reynolds, pastor, in charge.

WALTON—Gertrude Hockett Walton, of Earlham, Iowa, on September 17, 1954. The cause of temperance challenged her active years. For twenty years she was editor of the Iowa W.C.T.U. *Champion* and for seven years she served as State W.C.T.U. president. Children and youth claimed her intense interest through the L.T.L. and Y.T.C. promotion. Many stories

for children came from her pen, and one book, "Girls Who Win," and a book of poems were published. She was a member of the Des Moines chapter of American Pen Women, and of the Iowa Authors' Club. Her words of encouragement, her faithful attendance at meetings and her tactful counsel witnessed to her close walk with the Master. Surviving are her hus-band, Jesse; a daughter, Celia Pippinger of Coral Gables, Florida; and a son, Dr. Jesse Walton of Oregon State College, Corvallis, Oregon. Interment was at Coral Gables, Florida. A memorial service was held in the Earlham Friends Church on September 26.

WILLIAMS—Thomas E. Williams, on October 9, 1954, at Earlham, Iowa, aged ninety-three years. He was a resident of Earlham for seventy-five years, and lived a full and good Christian life. He was a faithful attender of the Earlham Meeting as long as his strength permitted. His balancing influence will be missed in the church and community. He was a birth-right member of Friends, and for many years served as an Elder. He is survived by a daughter, Elsie of Earlham, and a son Kenneth, of Des Moines, Iowa. Funeral services were held in the Earlham Friends Church, L. Willard Reynolds, pastor, in charge.

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Westtown now offers FIFTEEN Competitive Regional Scholarships based on character, leadership, and intellectual performance. Winners receive grants of \$500 each, and these are renewable year by year if a satisfactory record is maintained. To be eligible, a pupil must be a member of the Society of Friends or have one parent who is, or has been, a Friend, and be ready to enter either grade ten or eleven.

Each applicant will be given in his home locality three subject matter tests, one in English, one in Algebra or Geometry, and a third to be selected by the student. Applications for 1955-56 must be in hand by Third Month 1st, 1955.

For Application forms address:

Daniel D. Test, Jr., Headmaster
Westtown School
Box No. 1000, Westtown, Pennsylvania.

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street, Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister. George E. Jenkins. Phone Atlantic 435-11.

Allentown-Bethlehem-Easton, Pa.—Lehigh Valley Meeting for Worship and first day school, Sunday, 10:00 a.m., Allentown, 24th and Lehigh Parkway. Clerk: Richard W. Taylor, Northon, R.D. 4, Easton. Telephone: Easton 27117.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship 11 o'clock; Bible Study, 6:00. John Spittler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 2-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 6110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-6157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday, Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street, Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Apollone, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed, Meeting for Worship 11:00 each First-day in Highland Park YMCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School 9:45; meeting for worship 11:00; evening worship and youth activities 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes: first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday at 11:00 a.m. in the YWCA. Clerk, James W. Bond, Phone 98-7872.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70716.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m. J. Floyd Moore, Minister. Phone Lynn 2-3373.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooreville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

Oklahoma City, Oklahoma—Meeting for worship Sunday afternoons at 4:00 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City. Oklahoma.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street New York City, from October 3rd through April 24th, 1955, each Sunday at 11:00 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. First-days.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone SY 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship 11 a.m. YMCA. Chapel. Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.W. 35th Ave. and Main St., Bible School 9:45 a.m. Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trol. Bus to S.E. 35th Place. Gerald W. Dillon, Minister, Phone Filmore 3107.

Richmond, Virginia—Friends Meeting, 270 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m. Scarsdale Friends Meeting, 133 Poplar Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends Meeting, 3555 15th Ave., N. E. Phone Evergreen 2944. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, 1808 St. and 24th Ave., N.E. Bible School 9:45 a.m. Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister. FI 7307.

Shrewsbury, New Jersey—Meeting for worship 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone ASbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 1 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 11 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 15th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W. one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesmer, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar C. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Group 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lel Gordon. Office phone, AMherst 2-3373.

GEORGE SCHOOL

1893 - 1955

"Mind
the
Light"

Self-esteem is important in an age which tends to minimize individuality. Esteem for fellow humans is just as important. No man can think well of himself who does not think well of others. No leader will ever long command who undervalues his followers.

Richard McFeely, Principal
Box 350, George School, Penna.